INTRODUCTION

This is a compilation of rulings that are the popular opinion in *Shi'a fiqh* (by the *maraji')* regarding *wudu*, *ghusl al janabah*, *taharah* and *nijasah*, with some rulings siding with the opinion of *Imam al-Khamenei*. After each ruling, a source will be provided for proof. Some rulings have two sources, and others only have one. The first source is from the *marja' Imam al-Khamenei* (English source) and the second source is from *Sayed Sabah Shubr* (Arabic source). The *wudu* and *ghusl* section are not guides on how to perform *wudu* or ghusl but mainly focus on the details of them.

Sayed Sabah Shubr is not a *marja'*, but he is widely known to be an expert in *fiqh* (jurisprudence). The *Sayed* speaks not from himself but from what the majority of the *maraji'* say regarding the topic or issue he's discussing about. For example, when the *Sayed* gives out a ruling and there is a difference of opinion between the *maraji'* on it, the *Sayed* will say so and tell you what the difference of opinions are. But when he gives out a ruling without mentioning some *maraji'* having a difference of opinion on it, it means the ruling he is stating is the popular opinion in *Shi'a fiqh* and agreed upon by the majority of the *maraji'*. However one must also know that even if a ruling is considered the popular opinion, it's not guaranteed that a particular *marja'* one is following will have the same opinion on it, there is a possibility your *marja'* might still differ.

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WUDU

General Rules of *Wudu*

1) *Wudu* is obligatory for prayer, *hajj*, *'umrah*, touching the words of the holy *Quran* and touching the names of *Allah (awj)*. [Sayed Shubr]

2) It is not obligatory to be in a state of *wudu* to touch the names of the *Ahlulbayt (as)*. [Sayed Shubr]

3) It is obligatory to use *tahir* water for *wudu*. If you have two separate water, one is *tahir* and the other is *najis*, but you don't know which one is which, you must do *tayammum* if there is no other water. [Sayed Shubr]

4) If for example, there were 10 cups of water and one of them is *najis*, but one does not know which one is the *najis* one, it becomes impermissible to perform *wudu* with any of the cups, one must perform *tayammum*. [Sayed Shubr part 6: 6:07]

5) If for example, there were multiple cups of water and one of them was not water, but one does not know which one is the non-water one, one must perform *wudu* with every single cup (multiple *wudu*). [Sayed Shubr part 6: 8:02]

6) If for example, there were multiple cups of water and one of them was stolen water, but one does not know which one is the stolen one, one must perform *tayammum* instead. [Sayed Shubr part 6: 13:10]

7) *Wudu* will not be valid if one uses stolen water to perform it. [Sayed Shubr] [Imam Khamenei Q128]

8) If your non-*wudu* body parts are *najis*, it is permissible to perform and complete *wudu*. However one must purify it to pray. [Sayed Shubr] [Imam Khamenei]

9) It is permissible to perform *wudu* while one's clothes is *najis*. However one must purify them in order to pray. [Imam Khamenei]

10) If you're sick and performing *wudu* will affect your health in some way, you must do *tayammum*. If you perform *wudu* while knowing that it will affect your health, your *wudu* will be invalid. [Sayed Shubr]

11) It is impermissible to perform *wudu* at a mosque than go to a different mosque to pray. [Sayed Shubr]

12) If one doubts whether they performed *wudu*, they must perform *wudu* to remove that doubt. [Sayed Shubr]

13) If one is certain they performed *wudu* than later doubts whether they broke it or not, they will consider the *wudu* to be unbroken and still valid. [Sayed Shubr] [Imam Khamenei Q122]

14) You can't waste too much time in the middle of *wudu* to an extent where it affects the status of it (e.g. pulling out your phone to talk to someone for a couple minutes), or else your *wudu* will become void. [Sayed Shubr]

15) The only *ghusl* that relieves one from performing *wudu* is *ghusl al ganabah*, according to most *maraji'*. Some *maraji'* like *Sayed Sistani* says performing most *mustahab ghusls* also relieves one from performing *wudu*. [Sayed Shubr]

16) *Sujoud al sahw* does not require *wudu*, but *ihtiyaat* prayer does. [Sayed Shubr]

17) Whenever a *wudu* has been made correctly, be it for prayer purposes, reading the holy *Quran* or just to attain a state of ritual purity, one may continue to perform any ritual or action which conditionally requires a *wudu*, such as any prayer, as long as one's *wudu* hasn't become void. Some *maraji'* disagree on this and say the *wudu* intended for a specific ritual or action cannot be valid for other rituals or actions that wasn't part of the intention (e.g. performing *wudu* with the intention to pray the *duhr* & *asr* prayer and using that same *wudu* [if it wasn't broken] to pray the *mughrib* & *`isha*). [Imam Khamenei]

18) Performing *wudu* with salt water from the sea does not harm the validity of the *wudu*. [Imam Khamenei Q73]

19) The natural oil on one's skin is not considered a barrier (unless it's so much that it prevents water from reaching the skin) and does not harm the validity of the *wudu*. [Imam Khamenei Q103]

20) If one forgetfully or intentionally skips washing/wiping a *wudu* part (e.g. went from washing the face to wiping the head), and remembers after starting the next *wudu* parts, one must go back to that *wudu* part and finish it, then continue with the *wudu* in the correct order. [Sayed Shubr]

21) If one doubts whether he/she skipped a *wudu* part, the same ruling applies like above, he/she must clear that doubt and go back and perform that part no matter where he/she is in *wudu*, than continue with the *wudu* in the correct order. [Sayed Shubr]

22) After finishing *wudu*, one was certain a *wudu* part was skipped, or the *wudu* in general was not done correctly, the *wudu* becomes invalid and must be repeated again. [Imam Khamenei Q136]

23) After finishing *wudu*, if one doubts whether a *wudu* part was skipped, one should not pay attention to the doubt and the *wudu* is valid. [Sayed Shubr]

24) After finishing *wudu*, if one notices obstruction on the skin that blocked the water from contacting the skin, and was certain the obstruction existed before performing *wudu*, the *wudu* will be deemed void. [Imam Khamenei]

25) After finishing *wudu*, if one notices obstruction on the skin that blocked the water from contacting the skin, and was not certain whether the obstruction existed before performing *wudu* or after, the *wudu* will be deemed correct. [Imam Khamenei]

26) If one's *wudu* part became *najis* after having finished washing/wiping it, it is not necessary to purify it to complete your *wudu*. As long as the *wudu* part became *najis* after you completed

washing/wiping it, there shouldn't be a problem. However the *nijasah* must be purified in order to pray. [Sayed Shubr] [Imam Khamenei Q131]

Face

1) Washing your face should be done from the hairline in the upper part of the forehead to the tip of the chin. [Imam Khamenei]

2) If one is bald, it is enough to wash the face for *wudu* from the place of the would-be hairline even though the area is bald now. [Imam Khamenei]

3) Washing your face is obligatory for the first time and permissible for the second time. But it invalidates your *wudu* if it is done for the third time. The criterion in determining each time is one's intention. Therefore if somebody pours five handfuls of water on the face with the intention of being one wash, than it will count as only one wash. [Imam Khamenei Q101]

4) If someone is washing their face than accidently wiped upwards a little bit, it does not harm the validity of the *wudu*. [Imam Khamenei]

5) It is permissible to wash your face with your left hand. [Sayed Shubr] [Imam Khamenei]

6) It is permissible to wash your face using both of your hands (e.g. first wash is with your right hand and second wash is with your left hand). [Imam Khamenei]

7) Instead of grabbing water with your hand to wash your face, it is permissible to grab a bottle, cup, or anything that carries water and pour it on your face. This will count as one wash. [Sayed Shubr]

8) It is not necessary to wipe the water downwards on the face while washing it. If one is pouring the water on the face, they can just let the water run down on the face with no touching, as long it washes all the area. [Sayed Shubr]

9) It is impermissible for someone to wash their face by having someone else pour water on it with a bottle, cup or anything that carries water. This can only be done by the person performing the *wudu* himself/herself, but it's permissible for the person to have someone pour water on their hands so they can use the water to wash their face. [Sayed Shubr]

10) If a man has a thick beard or mustache, it is not obligatory for the water to reach the skin under the hair. Washing just the hair is sufficient. [Sayed Shubr]

11) If your face is wet with non-*wudu* water, it is not obligatory to dry it before washing your face in *wudu*. Non-*wudu* water can be mixed with *wudu* water, therefore while washing your face it is permissible to touch something wet that's not *Wudu* water. [Sayed Shubr] [Imam Khamenei]

12) If your arms are *najis*, it is permissible to wash your face before removing the *nijasah* from your arms. However the *nijasah* must be purified to begin washing your arms. [Sayed Shubr]

13) If your face is *najis*, it is not necessary to purify it first in order to wash your face for *wudu*. Running *kurr* water on your face will purify it and it will count as one wash for *Wudu*. Some *maraji'* say it is also permissible to purify it with *qalil* water only if the *nijasah* is not visible. [Sayed Shubr]

14) After finishing washing your face, it is permissible to dry your face from the *wudu* water then move on to washing your arms. As long as one had made the intention of completing the wash of the face, than any *nijasah* or dryness on the face has no effect on the status of the *wudu*. [Sayed Shubr]

15) After finishing washing your face, it is permissible to touch any dry or wet objects with your hands (e.g. taking your shoes or socks off, opening the door, and etc) if it doesn't ruin the status of the *wudu* or the duration in between the *wudu* parts doesn't take too long to be performed. [Imam Khamenei]

Arms

1) Washing your arms is obligatory for the first time and permissible for the second time. But it invalidates your *wudu* if it is done for the third time. The criterion in determining each time is one's intention. Therefore if somebody pours five handfuls of water on the arm with the intention of being one wash, than it will count as only one wash. [Imam Khamenei Q101]

2) If someone is washing one of their arms then accidently wiped upwards a little bit, it does not harm the validity of the *wudu*. [Imam Khamenei]

3) It is not obligatory to wash under your nails. Washing the tip of your fingers and the exterior skin that's visible is sufficient. [Sayed Shubr]

4) *wudu* will be invalid if one has nail polish on his/her fingernails and it blocks the water from contacting the nail. [Imam Khamenei Q113]

5) Instead of grabbing water with your hand to wash your face, it is permissible to grab a bottle, cup, or anything that carries water and pour it on your face. This will count as one wash. [Sayed Shubr]

6) It is not necessary to wipe the water downwards on the arm while washing it. If one is pouring the water on the arm, they can just let the water run down on the arm with no touching, as long it washes all the area. [Sayed Shubr]

7) It is impermissible for someone to wash their arms by having someone else pour water on it with a bottle, cup or anything that carries water. This can only be done by the person performing the *wudu* himself/herself, but it's permissible for the person to have someone pour water on their hands so they can use the water to wash their arms. [Sayed Shubr]

8) If your arms are wet with non-*wudu* water, it is not obligatory to dry it before washing your arms in *wudu*. Non-*wudu* water can be mixed with *wudu* water, therefore while washing your arms it is permissible to touch something wet that's not *wudu* water. However once you finish washing the left arm, in order to wipe your head and feet, your hands need to only contain *wudu* water on them and cannot be mixed with non-*wudu* water or *wudu* water from the face. [Sayed Shubr] [Imam Khamenei]

9) If one of your arms is *najis*, it is not necessary to purify it first in order to wash it for *wudu*. Running *kurr* water on your arm will purify it and will count as one wash for *Wudu*. Some *maraji'* say it is also permissible to purify it with *qalil* water only if the *nijasah* is not visible. [Sayed Shubr]

10) If you accidently or forgetfully washed your left arm before your right arm and realized it while still washing your arms, you must go back and wash your right arm than wash your left arm. [Sayed Shubr]

11) After finishing washing your arms, it is permissible to dry your arms from the *wudu* water and then move on to wipe your head and feet. However your hands cannot be dried out, they need to stay wet for wiping. As long as one had made the intention of completing the wash of the arms, than any *nijasah* or dryness on the arms (except on the hands) has no effect on the status of the Wudu. [Sayed Shubr]

12) After finishing washing your right arm, it is permissible to touch any dry or wet objects with your hands (e.g. taking your shoes or socks off, opening the door, and etc) if it doesn't ruin the status of the *wudu* or the duration in between the *wudu* parts doesn't take too long to be performed. However after finishing washing your left arm, one should avoid touching wet objects with the hands in order to wipe the head and feet. [Imam Khamenei]

Head

1) It is based on obligatory caution to wipe the head with the right hand, and not the left. [Imam Khamenei Q112]

2) It is impermissible to move your head while you are wiping it. Your head should stay firm. [Sayed Shubr]

3) It's obligatory to wipe the hair that only belongs on top of your head, and not the hair that extends past the top of the head. If your hair is long, comb and stretch them to the sides and wipe the root of the hair that only belong on top of the head. [Sayed Shubr] [Imam Khamenei]

4) Wiping just the hair is sufficient and it isn't necessary that the water reaches the scalp under the hair. [Imam Khamenei Q124]

5) If one is bald, wiping the upper part of the scalp is enough. [Imam Khamenei]

6) It is permissible to wipe the hair that has been dyed only if the substance does not prevent the water from contacting the hair. [Imam Khamenei Q139]

7) It is impermissible to wipe over a wig or artificial hair if it can be removed, but if it is hair implanted in your skin than wiping over it is permissible. [Imam Khamenei Q100]

8) It is permissible to wipe your head with only your fingers, and use as many fingers as you like, even one finger is sufficient. [Sayed Shubr]

9) The top of your head or hair should not be wet when wiping it. You must only use the remaining moisture on your right hand for wiping and it cannot be mixed with non-*wudu* water or water from other *wudu* parts. If there are only a small amount of moist on your head (a few droplets), that shouldn't be a problem. [Sayed Shubr] [Imam Khamenei]

10) It is not obligatory to wipe your head in an up-down direction. One can start wiping from where the hairline begins on top of the forehead (if bald than start at the beginning of the scalp) until the top of the head. [Imam Khamenei Q112]

11) If the moist dried up on your right hand before wiping your head, you must try to get moist from your beard or eyebrows. If you have no beard, or if there wasn't enough moist on your eyebrows or beard in order to wipe your head, your *wudu* is void. [Sayed Shubr] [Imam Khamenei Q112]

12) If your head or the hair on top of your head is sweaty, and the sweat is so much that it will affect the moisture on your hand when you wipe it, your *wudu* will be invalid because then both sweat and water will be mixed together. However if your head is sweaty but the hair on top of your head is not, than wiping shouldn't be a problem. [Sayed Shubr]

13) After finishing washing both of your arms, if your right hand touches non-*wudu* water from a faucet or another wet thing, or touch water from other *wudu* parts (on your arms or face), than wiping your head will be problematic. [Sayed Shubr] [Imam Khamenei Q111]

14) After finishing washing both of your arms, If the non-*wudu* water you touched with your right hand only mixed with the *wudu* water on your fingers but not your palm, than you have to use only your palm to wipe your head. If it got mixed only with the water on your palm, than you have to wipe your head with your fingers only. [Sayed Shubr]

15) After finishing wiping your head, it is permissible to touch any dry objects with your hands (e.g. taking your shoes or socks off, opening the door, and etc) if it doesn't ruin the status of the *wudu* or the duration in between the *wudu* parts doesn't take too long to be performed. However one should avoid touching wet objects with the hands in order to wipe the feet. [Imam Khamenei]

16) After finishing wiping your head, it is permissible to dry your head or hair from the *wudu* water and then move on to wipe your feet. However your hands cannot be dried out, they need to stay wet for wiping the feet. As long as one had made the intention of completing the wipe of the head, than any *nijasah* or dryness on the head or hair has no effect on the status of the *wudu*. [Sayed Shubr]

Feet

1) It is obligatory to wipe the feet up to the ankle. Some *maraji'* say just before the ankle is fine. [Imam Khamenei Q105]

2) It is by obligatory caution to wipe the right foot before the left foot. [Sayed Shubr]

3) It is permissible to wipe your feet with as much fingers as you like, even one finger is sufficient. [Sayed Shubr] [Imam Khamenei]

4) It is obligatory to wipe the tip of the toes when wiping the feet. The number of toes depends on how much your hand or finger(s) can wipe. [Imam Khamenei Q104]

5) Wiping on your socks is impermissible. [Imam Khamenei Q113]

6) It is impermissible to move your feet while wiping them. Your feet should stay firm. [Sayed Shubr] [Imam Khamenei]

7) *Wudu* will be invalid if one has nail polish on his/her toenails and it blocks the water from contacting the nail. [Imam Khamenei Q113]

8) The top of your feet (tip of the toes to the ankles) should not be wet when wiping them. You must only use the remaining moisture on your hands for wiping and it cannot be mixed with non-*wudu* water or water from other *wudu* parts. If there are only a small amount of moist on your feet (a few droplets), that shouldn't be a problem. [Sayed Shubr] [Imam Khamenei]

9) After finishing washing your arms, if any of your hands touch non-*wudu* water from a faucet or another wet thing, or touch water from other *wudu* parts (on your arms, face or head), wiping your feet will be problematic. [Sayed Shubr] [Imam Khamenei Q111]

10) If your feet are sweaty, and the sweat is so much that it will affect the moisture on your hand when you wipe them, your *wudu* will be invalid because then both sweat and water will be mixed together. [Sayed Shubr]

11) If while wiping the head you accidently touched the wetness of your forehead with your fingers, you cannot use that moist on your fingers to wipe your feet, instead you must use your palm to wipe. If the wetness touched your palm, you must use your fingers to wipe. [Sayed Shubr]

12) If the moist dried up on your hands before wiping your feet, you must try to get moist from your beard or eyebrows. If you have no beard, or if there wasn't enough moist on your eyebrows or beard in order to wipe your feet, your *wudu* is void. [Sayed Shubr] [Imam Khamenei Q112]

13) If you doubt whether you wiped your right foot but haven't finished wiping the left foot, you must go back and wipe your right foot. [Sayed Shubr]

14) If after wiping one of the feet, and he/she notices a small obstruction on the toenail or skin that blocked the water from contacting the nail or skin, it is permissible to rub off the obstruction with the hand or something else, than dry the foot that was wiped without drying your hand in the process (moist must still remain on your hand to wipe) and re-wipe the foot again with the intention that the previous wipe didn't count. [Imam Khamenei]

Injury

1) If you have a cut, and the blood is still liquid, it is *najis*. But if blood dried up and formed into a scab, you can perform *wudu* over it. [Sayed Shubr]

2) If you can't wipe with your palm or fingers due to an injury, wipe with the back of your hand. If you have no hands, wipe with your forearm. [Sayed Shubr] [Imam Khamenei]

3) If you have no right arm, you must wipe with your left arm. [Sayed Shubr] [Imam Khamenei Q133]

4) If one has an exposed cut or bruise (nothing covering them) on the arm or face, one must wash over the cut or bruise if it causes no harm. If it does cause harm, one must wipe over the cut or bruise. If wiping also causes harm, one can just wash the surrounding area. If the cut or bruise is on the head or feet, the same rulings apply but instead of washing one must wipe, but if the cut or bruise covers the entire upper head or feet, or your entire arm or face, and wiping over it causes harm, one must do *tayammum*. [Imam Khamenei Q134]

5) Anything that's considered a cut, bruise or broken bones is called *al jabeera*, and can be subjected to *wudu al jabeera*. Anything other than these three cannot be called *al jabeera* (e.g. sore muscles or pain). *wudu al jabeera* is when someone performs *wudu* while having something like a bandage, cloth, cast or etc placed on top of a cut, bruise or broken bones which prevents the water from contacting the injury if the water will cause it harm. [Sayed Shubr]

6) If one can remove the cloth, bandage, cast or etc from the injury to wipe over them, one must do that. If that is not possible, then one must wipe over the cloth, bandage, cast or etc. [Sayed Shubr]

7) Ink or an obstruction stuck on your body that prevents water from contacting the skin is not subjected to *wudu al jabeera* because it doesn't apply as a cut, bruise or broken bones. If one can't remove them, they must do *tayammum*. [Sayed Shubr]

8) Placing a bandage, cloth, cast or etc on the injury should only be placed to cover the injury and not exceed the injury too much. If you have a small cut on your hand for example, and you wrap a cloth around your whole hand, this will not be subjected to *wudu al jabeera* since the wrapping exceeded the injury and will prevent water from contacting a large part of your skin that's not injured. [Sayed Shubr]

9) If for example, you wrap your hand with a cloth due to an injury, but exceed the wrapping all the way to your wrist for the purpose of holding your hand in place, or holding the cloth in place so it doesn't fall, or any other purpose that is not for the purpose of covering the injury, than it won't be subjected to *wudu al jabeera*, one must do *tayammum* instead. [Sayed Shubr]

10) In *wudu al jabeera*, you must wipe over the cloth, bandage, cast or etc that you have on your injury, and not wash. It is impermissible to wash them, and it's obligatory to only wipe them. If for example, you have a bandage on your finger while washing your arm, you must wash your entire arm and hand except the area where the bandage is, than wipe the water over the bandage. [Sayed Shubr]

11) If you have a cloth, bandage, cast or etc on an injury, but the injury is in an area where one uses for *tayammum* (palm of your hand, top of your hand and forehead), than by obligatory caution you must do *wudu al jabeera* and *tayammum*. [Sayed Shubr]

12) If one has medical shoes or crutches due to health reasons, and taking them off causes harm or extreme difficulty, than it is permissible to wipe over them as if one is wiping the feet, and the *wudu* is valid. [Imam Khamenei Q119]

Ghusl al Janabah

General rules of *Ghusl*

1) It is permissible to perform one *ghusl* with the intention of performing multiple *Ghusls* at once (e.g. *ghusl al janabah, ghusl al haydh* and a *mustahab ghusl*). [Sayed Shubr]

2) During *ghusl* it is not necessary to perform each *ghusl* part without wasting too much time in between the parts, unlike *wudu*. It is permissible to perform a *ghusl* part then come back later to finish the other *ghusl* parts (e.g. finish washing the head then come back 4 hours later to finish washing the body). [Sayed Shubr] [Imam Khamenei]

3) *Ghusl tarteebi* (Washing the head/neck, then the right body, then the left body) is more recommended than *ghusl irtimaasi* (Dipping one's whole body in the water). [Sayed Shubr]

4) Most *maraji'* say *ghusl irtimasi* will break the fast of a fasting person, while other *maraji'* say the fast will not break but it is *makruh* to do it. [Sayed Shubr]

5) The only *ghusl* that relieves one from performing *wudu* is *ghusl al janabah*, according to many *maraji'*. Some *maraji'* like *Sayed Sistani* says performing most *mustahab ghusls* also relieves one from performing *wudu*. [Sayed Shubr] [Imam Khamenei Q187]

6) It is obligatory to use *tahir* water for *ghusl*. If you have two separate water, one is *tahir* and the other is *najis*, but you don't know which one is which, you must do *tayammum* if there is no other water. [Sayed Shubr]

7) Some *maraji'* say the body does not have to be *tahir* to perform *ghusl*, one can purify the *nijasah* and perform *ghusl* in one wash. Other *maraji'* like *Imam Khamenei* say it is not valid to purify the *nijasah* off one's body while doing the *ghusl*, all *nijasah* must be removed from the body first in order to perform *ghusl*. However one does not need to purify every *ghusl* body part to start *ghusl*, but only the part that is about to be washed (e.g. if a person's right thigh is *najis* with semen, one can start *ghusl* by washing the head and neck, and when finished with that part they can pause the *ghusl*, purify their right thigh, than continue with the *ghusl* by washing their right body along with their leg, than the left body). [Sayed Shubr] [Imam Khamenei Q178]

8) Most *maraji'* say in *ghusl* one must wash the right side of the body first then the left side, while other *maraji'* say there is no need to wash the right before the left, one can wash the whole body at once. [Sayed Shubr] [Imam Khamenei Q190]

9) It is not necessary to wipe the water around the body while washing it in *ghusl*, one can just let the water run down on the body, as long it washes all the area. [Sayed Shubr]

10) If there is an obstruction on the skin preventing the water from contacting it, one must remove it or else the *ghusl* will be invalid. [Imam Khamenei]

11) Unlike *wudu*, it is obligatory in *ghusl* for the water to reach the skin under the hair on the head (the scalp), beard, mustache and all over the skin. [Sayed Shubr]

12) In *ghusl* the water has to reach the small sized hair on the body (the hair on one's arms, legs, eyebrows, and etc.) . If there is an obstruction or the like (ink, glue, stain, and etc.) on the skin/hair that prevents the water from contacting it, one must remove the obstruction [Sayed Shubr]

13) According to some *maraji'* it is not obligatory for one to wash their entire hair on their head if it is very long, but just the scalp and beginning of the hair near the scalp. Other *maraji'* like *Imam Khamenei* say it is an obligatory caution for one to wash the entire hair even if it is long. [Sayed Shubr] [Imam Khamenei Q192]

14) Showering to clean yourself does not replace *ghusl*. For the shower to count as *ghusl*, one must have the intention to perform ghusl. [Imam Khamenei Q191]

15) If one is certain they performed *ghusl* then later doubts whether they broke it or not, they will consider the *ghusl* to be unbroken and still valid. [Imam Khamenei Q129]

16) It is not necessary in *ghusl* for the water to be poured from above and washed downwards on the body like how it's done in *wudu* for the face and arms. [Imam Khamenei]

17) If a *wudu* invalidator (e.g. urinating, defecating, passing gas) was to occur during mid *ghusl*, it would not harm the validity of the *ghusl* however it becomes obligatory to perform *wudu* again to do acts that require *wudu*. [Imam Khamenei]

Janabah

1) If one is *junub* it is impermissible to go inside a mosque. [Sayed Shubr]

2) It is impermissible to fast in the month of *Ramadan* or do *qada* for it if one is *junub*. [Sayed Shubr]

3) It is impermissible to read the chapter *As-Sajdah* in the holy *Quran* if one is *junub*. [Sayed Shubr] [Imam Khamenei Q198]

4) A *junub* person that's Muslim does not become *najis* if the body is wet, unlike a *kafir*. [Sayed Shubr] [Imam Khamenei]

5) If a liquid discharged from the body, and it had all three signs of seminal discharge (spurt/ejaculation, orgasm and bodily weakness), the liquid will be ruled as semen and *ghusl* is required. If it lacked at least one of the three signs, the liquid will not be ruled as semen. [Imam Khamenei]

6) If one never urinated before performing *ghusl al janabah*, and an unknown liquid discharged after performing *ghusl*, it is ruled as semen and one must repeat the *ghusl* all over again, even if the liquid lacked one of the three signs of seminal discharge. [Sayed Shubr] [Imam Khamenei]

7) If one urinated before performing *ghusl al janabah*, and an unknown liquid discharged after performing *ghusl*, the liquid will be ruled as urine, and no *ghusl* is required. But if one performed istibra after urinating, the liquid will be *tahir*. [Imam Khamenei] [Sayed Shubr]

8) If, for example, someone became aroused by something, and an unknown liquid that resembles semen discharged from the body, but it lacked all three signs of seminal discharge, the liquid is *tahir* and no *ghusl* is required. [Imam Khamenei]

9) If a male penetrates a woman, even if he didn't ejaculate, both are still required to perform *ghusl al janabah*. [Sayed Shubr]

10) After sexual intercourse if the semen of the woman's husband remained inside of her, but after performing *ghusl* her husband's semen then discharged from her, the semen will be ruled as *najis* but it will not be necessary for her to perform *ghusl* again. [Imam Khamenei Q172]

11) If semen of a woman's husband enters inside of her but without any penetration, this does not cause *janabah* for her. [Imam Khamenei Q167]

12) If two people wanted to have sexual intercourse but know if they do they would not have time to perform *ghusl* then pray, or not enough water exists to perform *ghusl*, then in that case it would still be permissible to have intercourse only if they are able to perform *tayammum*. [Imam Khamenei Q189]

Injury

1) Anything that's considered a cut, bruise or broken bones is called *al jabeera*, and can be subjected to *ghusl al jabeera*. Anything other than these three cannot be called *al jabeera* (e.g. sore muscles or pain). *ghusl al jabeera* is when someone performs *ghusl* while having something like a bandage, cloth, cast or etc placed on top of a cut, bruise or broken bones which prevents the water from contacting the injury if the water will cause it harm. [Sayed Shubr]

2) If one has a cloth, bandage, cast, or something else placed on an injury, one must wipe over them during *ghusl* and not wash them. It has the same ruling as *wudu al jabeera*. [Sayed Shubr]

3) If one has an injury and it is still bleeding, the blood is *najis*. But if blood dried up and formed into a scab, one can perform *ghusl* over the scab. [Sayed Shubr]

Makruh

1) If one is *junub* it is *makruh* to read more than seven verses in the holy *Quran*. [Sayed Shubr]

2) It is *makruh* to sleep while one knows they are *junub*. [Sayed Shubr]

3) If one does not want to do *ghusl* before sleeping, one can remove the *makruh* of it by either performing *wudu* or performing *tayammum*. [Sayed Shubr]

4) It is *makruh* to eat or drink while *junub*. To remove the *makruh* of it, one must wash their hands, gargle water then wash the face. [Sayed Shubr]

Nijasah

Types of *Nijasah*

1) There is a difference between the context of *nijasah* in fiqh and the word '*mutanajis*'. *Nijasah* is something that is intrinsically (naturally) *najis*, like urine, blood or semen. *Mutanajis* means an intrinsically (natural) or extrinsically (unnatural) *najis* substance is able to make other things *najis* if both contacted with wetness. Extrinsic *najisah* can be *mutanajis* when an intrinsically *najis* substance mixes with something that is not *najis*, like water or clothes, which makes the non-*najis* substance (water or clothes) turn *mutanajis*. [Sayed Shubr]

2) The nijasah in Islam are urine, feces, semen, blood, the dead, dogs, pigs, *kafirs* and intoxicating alcohol. Anything other than these are *tahir*. [Sayed Shubr]

3) Most older *maraji'* say the sweat of a junub person from forbidden acts is *najis*. But most *maraji'* today say it is *tahir*. [Sayed Shubr] [Imam Khamenei Q269]

4) Most *maraji'* rule intoxicating alcohol as *najis*. *Sayed Sistani* says it's *tahir*. [Sayed Shubr] [Imam Khamenei Q300]

5) An alcohol which one does not know whether it originally belongs to the category of liquid intoxicant is not *najis*, and there is no problem in buying, selling and using liquids containing it. [Imam Khamenei Q303]

Animals

1) Dogs (non-hunting dogs) and pigs are *najis*, even the wild ones (wild pigs and dogs). The hair, nails, dry skin, teeth, bones and other things that are painless if removed from their body is also *najis*, unlike the rest of the animals where these things are *tahir* if they are dead. [Sayed Shubr]

2) The urine and feces of an animal that is *haram* to eat is *najis*. The urine and feces of an animal that is *halal* to eat is *tahir*. [Sayed Shubr] [Imam Khamenei Q279]

3) If a man penetrates an animal that is *halal* to eat, the animal becomes *haram* to eat. Its urine and feces become *najis* too. If the animal that was penetrated goes and mates with another animal, that animal also becomes *haram* to eat, including their children too. [Sayed Shubr]

4) If an animal that is *halal* to eat starts to eat feces on a regular occasion, the animal becomes *haram* to eat. Their urine and feces become *najis* too. [Sayed Shubr]

5) There are animals that when slaughtered their blood spurts out (e.g. humans, cow, sheep, goat, lion, dog and etc.). The body of these animals are *najis* if they are dead including their body parts if it detached from them. If a body part becomes detached from an animal even when it's still alive, that body part becomes najis regardless of how small the part is (like a piece of flesh). [Sayed Shubr]

6) The blood of the animals that spurt blood when slaughtered is also *najis*. [Sayed Shubr] [Imam Khamenei Q265]

7) If there is blood inside an egg, most maraji' say it is *najis*. *Imam Khamenei* says it is *tahir*. If the blood was in the yellow part of the egg, only the yellow part is *najis*, and if it existed on the white part then only the white part is *najis*. [Sayed Shubr] [Imam Khamenei Q268]

8) If blood comes out with the milk while squeezing it out of a cow, the milk becomes *najis*. [Sayed Shubr]

Humans

1) The people that are *najis* are: The ones that do not believe in God, the ones that believe in more than one God, the ones that believe in one God but don't believe in a religion or any of the Prophets, and the ones that believe in one God and most of the Prophets but not all the Prophets (e.g. Christians and Jews). *Ahlul Kitab* (Christians, Jews, zoroastrians) being *najis* is a disputed issue. [Sayed Shubr]

2) *Ahlul Kitab* are considered *najis* according to the majority of the *maraji'* (mostly the deceased ones). Some *maraji'* like *Imam Khamenei* and *Sayed Sistani* say they're *tahir*. [Sayed Shubr] [Imam Khamenei Q312]

3) Even the kids and infants of the non-*Muslims* are considered *najis*. [Sayed Shubr]

4) A *Muslim* or a non-*Muslim nasibi* (one who spreads hatred) that insult or belittle any member of the *Ahlulbayt* (the members of the household of Prophet *Muhammad*) are *najis* and *kafirs*. They are considered more *najis* then a dog or a pig. [Sayed Shubr]

5) People who insult the obligatory acts of *Islam* (*hajj*, prayer, fasting, and etc.) or disbelieve in them are *najis* and *kafirs*. [Sayed Shubr]

Miscellaneous

1) If two just witnesses said a certain thing is *najis* or *tahir*, their words can be taken as proof. [Sayed Shubr]

2) If a person saw *nijasah* on someone else or on their property, it is obligatory to tell them only if they are ignorant about the ruling (they don't know a certain *nijasah* is actually *najis*). But if they are not ignorant about the ruling but rather are just unaware of the *nijasah* being on them or on their property, then it is not obligatory to tell them. [Sayed Shubr] [Imam Khamenei Q281]

3) It is permissible to enter a mosque while one's body or clothes are *najis*, as long as the person doesn't make the mosque *najis*. [Sayed Shubr]

4) It is impermissible to make a mosque *najis*. If a certain area in the mosque becomes *najis*, it is obligatory for the people in it to purify it instantly. If one prays before purifying the *nijasah*, some *maraji'* say their prayer is invalid. [Sayed Shubr]

5) The four *nijasah* that are impermissible to buy or sell are: (1)Intoxicating alcohol, (2)dead animals/humans and their meat (unless a halal animal was *Islamically* slaughtered by a *Muslim*), (3)non-hunting dogs and (4)pigs. [Sayed Shubr]

6) If a drop of *nijasah* falls into qalil water or other liquid (e.g. a bucket of water or juice), the entire liquid turns *najis*. [Sayed Shubr]

7) If a drop of *nijasah* falls into *tahir* liquid but that *tahir* liquid is heavy and dense (inside of a watermelon, yogurt, peanut butter, and etc..) to an extent where if you were to take a spoon and scoop the *nijasah* off of it, and the area that was scooped doesn't fill up with its liquid right away, the entire liquid will remain *tahir* except for the area where the *nijasah* landed on. [Sayed Shubr]

8) If a natural *najis* substance (e.g. urine, blood, dog's saliva) comes in contact with an object/liquid, it will make it *najis* if one of the two are wet. If that object/liquid comes in contact with another object/liquid, it will also make it *najis* if one of the two are wet. If the second object/liquid comes in contact with another object/liquid, it will also by obligatory caution make it *najis* if one of the two are wet. If the third object/liquid comes in contact with another object/liquid, it does not make it *najis* if one of the two are wet. [Imam Khamenei Q282]

Taharah

Animals

1) Any bird's urine or feces is *tahir*. [Sayed Shubr] [Imam Khamenei Q278]

2) There are animals that when slaughtered their blood doesn't spurt out (e.g. insects, snake, fish and etc). These animals are *tahir* if they are dead including their body parts if they become detached from them. [Sayed Shubr]

3) Things that are part of the body of any animal (except dogs and pigs) like the hair, nails, dry skin, teeth, bones and etc are *tahir* if the animal is dead, since these things are painless if removed from the body. [Sayed Shubr]

4) The blood of the animals that doesn't spurt when slaughtered is also *tahir*. [Sayed Shubr]

5) If one has blood on him but doesn't know if it's *najis* or *tahir* blood, the blood will be deemed *tahir*. [Sayed Shubr]

6) If one slaughtered a halal animal that spurts blood, its blood is *najis*. But after slaughtering and killing it, you open its stomach and blood remained inside of it or in its organs, that blood is *tahir* because that blood was not included with the slaughtered blood. But if the animal was slaughtered in a way where most of its blood didn't spurt out (slaughtered while its head was facing up), the blood inside of it is problematic. [Sayed Shubr]

7) If little blood remained on a cooked meat, the blood is deemed *tahir*. [Sayed Shubr]

How To Purify

1) The urinary outlet can only be purified with water and nothing else. [Sayed Shubr part 8: 1:29] [Imam Khamenei Q88]

2) Urine is the most *najis* of all *nijasah*, hence why it has different rulings than the other *nijasah*. Any *nijasah* other than urine can be purified only once by *kurr* or *qalil* water (except when it comes to kitchen items and dishes). [Sayed Shubr] [Imam Khamenei]

3) With *qalil* water: to purify urine from clothes, fabric or anything that absorbs water, pour once on the urine and squeeze the water out, then pour and squeeze the second time. [Sayed Shubr] [Imam Khamenei]

4) With *qalil* water: to purify urine from something solid or anything that does not absorb water, pour the water on the urine twice. If it's on a floor or on something where the water will remain on the same spot, one must wipe the water with a cloth or the like after each pour. [Sayed Shubr] [Imam Khamenei Q89]

5) With *qalil* water: Some *maraji'* like *Sayed al-Khoei* says the water that comes down from the first squeeze is *najis*, but the water from the second squeeze is *tahir*. Other *maraji'* like *Sayed Sistani* says the water from both squeezes are *najis*. [Sayed Shubr]

6) If, for example one is purifying clothes under the tap water, one can squeeze the water out while the clothes are still under the tap water. Pulling the clothes out of the water to squeeze it is not necessary. [Sayed Shubr part 4: 21:47]

7) If one is purifying something under *kurr* water (e.g. running water from a tap or a hose), the water that comes down from the *nijasah* after contacting it is *tahir*. If one squeezes clothes under *kurr* water, the water that comes out from the squeeze is *tahir* as long as it's still under the *kurr* water. [Sayed Shubr]

8) With *kurr* water: According to many *maraji'*, to purify urine from clothes, fabric or anything that absorbs water, pour once on the urine and squeeze the water out, then pour and squeeze the second time, just like the ruling of *qalil* water. For *Imam Khamenei*, one must pour water and squeeze only once, but must by obligatory cation press or vigorously move them after immersion. [Sayed Shubr] [Imam Khamenei]

9) With *kurr* water: to purify urine from something solid or anything that does not absorb water, pour only once on the urine until the urine is not visible anymore. [Sayed Shubr]

10) When purifying something with *qalil* or *kurr* water, one does not need to perform each step right after the other (e.g. when purifying something with *qalil* water, and after pouring water the first time on the urine, one does not have to pour the second time right away. One can pour once then come back a few hours later and pour the second time to purify it). [Sayed Shubr]

11) If any *nijasah* mixed with *kurr* water, but the water did not change colour, nor did the taste of the water change and nor did it smell other than water, the *kurr* water will remain *tahir* no matter how much *nijasah* was mixed with it. [Sayed Shubr]

12) If any *nijasah* made *kurr* water change colour, taste different or smell different, the *kurr* water becomes *najis*. To make the *kurr* water *tahir* again, keep adding *kurr* water to it until the colour, taste or smell is gone. However, if for example, a bucket of juice became *najis* from a dog drinking from it and was then poured into *kurr* water, and the *kurr* water's taste, smell or colour changed, the *kurr* water will remain *tahir* because the changing of the taste, smell or colour was from the result of the juice and not from the *nijasah* itself. [Sayed Shubr]

13) If *qalil* water became *najis* from any *nijasah*, spray *kurr* water on it until it mixes with the *qalil* water, and it becomes *tahir* if no trace of smell, colour or taste of urine remains. [Sayed Shubr] [Imam Khamenei]

14) If one pours *kurr* water on something *najis*, and the water that hit the *nijasah* splashed back, that splash is *tahir*. If one was sure the splash was different colour, like yellow because of the presence of urine, the splash is *najis*. If one does not know what colour the splash was, it's *tahir*. If one did the same but with *qalil* water, the splash is *najis* regardless of what colour the water is. [Sayed Shubr]

15) Any river, stream, natural moving water, or natural body of water that receives water and empties it from the other side, can purify any *nijasah* with one wash. If the *nijasah* is on something that absorbs water, like clothes, it can purify it with one wash followed by squeezing it. [Sayed Shubr]

16) Rain water is considered to be the strongest and easiest way to purify something. To purify *nijasah* with rain water, place the *nijasah* under the rain and wait until it becomes wet. If the *nijasah* is not visible anymore it becomes purified. For things that absorb water, like clothes, one does not need to squeeze the water out like how it's done with *qalil*, *kurr* or natural moving water. With rain water, it purifies anything immediately after the *nijasah* has been rained on and washed off, and no squeezing is required. [Sayed Shubr] [Imam Khamenei]

17) To purify feces from the anus without water, one can use three pure things (e.g. rocks, clothes or the like) to wipe the feces out from the area. [Sayed Shubr part 8: 5:30] [Imam Khamenei Q98]

18) When the bottom of one's shoes / soles of feet become *najis* as a result of walking, one can purify them by walking almost ten steps on a dry and pure ground provided that the inherently *najis* substance is removed. Grounds paved with asphalt or covered with tar do not purify the sole of feet or the bottom of shoes. [Imam Khamenei Q79 & 80]

19) The sun purifies the ground and all irremovable objects such as buildings, objects connected to them and/or whatever is fixed inside of them — such as timbers, doors and so forth. These things are purified by sunshine provided that at first the inherently *najis* substance is removed, and then they are wet and in the sun until it dries them up. [Imam Khamenei]

20) To purify carpet: After applying *kurr* water to a carpet, removal of the used water is not necessary; rather, after the inherently *najis* substance has been removed, water has reached the *najis* area, and the used water has been moved from this area by pressing with the hand while *kurr* water is still being poured on it; the carpet becomes *tahir*. [Imam Khamenei]

21) The urine of a baby that is still breastfeeding is *najis*, but it can be purified by only washing it once with *kurr* or *qalil* water. [Sayed Shubr] [Imam Khamenei]

22) If kitchen items/dishes like cups, plates, spoons, forks and etc became najis by any *nijasah* other than dogs, pigs and dead rats, it must be purified three times with *qalil* water. Some *maraji'* like *Sayed al-Khoei* and *Imam Khamenei* say purifying it once with *kurr* water is enough and other *maraji'* like *Sayed Sistani* say three times with *kurr* water. [Sayed Shubr] [Imam Khamenei]

23) To purify kitchen dishes that became *najis* by a dog (e.g. drinking from a bowl), one must put soil on it and mix it with water, then rub it around. Then wash it twice with *kurr* or *qalil* water for it to be purified. [Sayed Shubr]

24) To purify kitchen dishes that became *najis* by a dead rat, one must purify it by washing it seven times with *kurr* or *qalil* water. [Sayed Shubr]

25) To purify kitchen dishes that became *najis* by a pig, one must purify it by washing it seven times with *kurr* or *qalil* water. [Sayed Shubr]

Liquids

1) If someone doubts whether something is *tahir* or *najis*, it will be ruled as *tahir*. [Sayed Shubr] [Imam Khamenei Q295]

2) Toilet water is not *najis* if one does not see any *nijasah* in the water. [Sayed Shubr]

3) If a person washed their clothes that had blood on it, and after washing remained a blood stain that can't be washed off, that blood stain is ruled as *tahir*. [Sayed Shubr] [Imam Khamenei Q267]

4) As soon as grape juice starts to boil from high temperatures, it remains *tahir* but *haram* to drink. This applies to other fruits as well. [Sayed Shubr] [Imam Khamenei Q301]

5) Marijuana is *tahir*. [Sayed Shubr]

6) If an animal died next to *kurr* water and the animal's smell was so strong it affected the *kurr* water by giving it a different smell to it, the *kurr* water will still remain *tahir* according to most *maraji'*. For *Sayed Sistani*, it becomes *najis*. [Sayed Shubr]

7) The wetness that comes out occasionally after the discharge of semen is called *'wadhi'* That which comes out occasionally after urinating is called *'wadi'*, and that which comes out after foreplay is called *'madhi'*. All of them are *tahir* and do not invalidate *wudu*. [Imam Khamenei Q92]

8) If one does not do *istibra* after urinating, and a doubtful liquid discharged, it will be ruled as urine. [Imam Khamenei Q90]

9) If a women urinated then later an unknown liquid discharged, the liquid is ruled *tahir*. For men, they must do *istibra* after urinating for this unknown liquid to be ruled *tahir*, or else it will be ruled as urine and *najis*. [Sayed Shubr]

10) If one does *istibra* after urinating and a doubtful liquid discharged, the liquid is *tahir*. [Imam Khamenei Q91]

11) If one does *istibra* after urinating and later a little urine discharged, the liquid will be ruled *najis* if one is sure it is urine. [Imam Khamenei]

12) If a person whose religion is unknown touches you with moisture, the moisture will be *tahir* and it is not necessary to find out what his/her belief is. [Imam Khamenei Q298]